How to Get Ther

Every Christian and every philosophic stu dent of history must desire to see Jerusalem. It was formerly very difficult and even dangerous to go there. But now it is sale, easy, and comparatively inexpensive.

There are various roads for the traveller to shoose from. He may start from Egypt and follow the route through the desert of Sinal; or he may land at Beirut, in Central Syria, pass the hills of Lebanon, and proceed southward through the country of Galilee; but each o these involves a long journey on horseback with a caravan and tents and guards. The simplest and shortest way is through Jaffa, or Joppa as it was called in St. Paul's time. This is the scaport in the Eastern Mediterranean that is nearest to Jerusalem; and a railway finished three months ago bears the trav-eller directly to his destination. From Constantinople steamers for Jaffa are fre quent, and so they are from Alexandria and Port Said, the nearest Egyptian ports. Bu landing at Jaffa is uncertain. It is an open roadstead, not a sheltered harbor; and tween the anchoring ground of ships and the beach, there stretches a long and sharp-edged reef just rising to the surface of the water and on a windy day the breakers falling upon it are shattered into foam. In this reef there s a narrow passage, wide enough for a whale boat; and once through there is safety. But the lightest variation from the true line hurls your boat upon the rocks and drowns its pascongers. Just before we were there in Norember a boat's crew had been destroyed: and usually if a westerly wind is blow-ing, steamers will not attempt to land, but carry away the pilgrims to a more distant port and an uncertain destination. But with the increased traffic of Jaffa. it cannot, we supse he very long before a safe harbor is pose, be very long before a safe harbor is built there, and the debarkation of voyagers made safe and comfortable. After you are well ashore at Jaffa, you have

two good ways of reaching Jerusalem. First



THE JAFFA GATE AT JERUSALEM. there is the old carriage road, which has ox-

isted for many years, and a very good road it

is; and then there is the new railroad. The carriage road is shorter than the railroad, being something like 32 miles long, while the railroad is some 50 miles; but it takes twice as much time to get there with a carriage and horses, and it is, of course, much more costly. The railroad is very good indeed, substantially built by French engineers with French sapital though the locomotives which I noticed bore the mark of a Philadelphia firm. For sometwenty miles the line passes through the tertile and attractive plain of Sharon, that rich and lovely ancient region whose verdant beauty wars and devastations have not extinguished. Then it enters the mountains and follows the lines of small streams, and during the remainder of the distance winds about through ravines, especially the Wady Surar and the Wady Bittir. The ascent from the sea to Jerusalem amounts to 2,480 feet in all. I saw no indications of great difficulties overcome in the engineering. There may be a tunnel or two, though I de not remember any distinctly. The trains now running consist of two second-class sarriages and one first-class. These carges are divided into compartments much like the cars of the Swiss and Italian sliways. The first-class seats are not cushloned, but are just like our ordinary caneseated chairs. There is now one daily train that makes the round trip between Jaffa and Jerusalem, and the first-class fare is 10 france. The time of leaving Jerusalem is 9 A. M., and the returning train starts from Jaffa at 2 P. M. The running time is about three hours and shalf. The language wasd upon the line by guards and station men is French

I have been told by my friend. Dr. Pereira Mendes, that there is a notion among Oriental Jews that the opening of a railway to Jerusa-lem must precede the coming of the Messiah. This he heard nearly twenty years ago when minister of a congregation almost wholly composed of Hebrews from north Africa. Tur key, Greece, Asia Minor, and the farther East. The foundation for the opinion appears to be the last chapter of the prophecies of Isaiah, in an eloquent prediction of the return of the Hebrew exiles, where we read: "They shall bring all your brethren out of all the nations. for an offering unto the Lord, upon horses, and in charlots, and in litters, and upon mules and upon swift beasts to my holy mountain. Jerusalem, saith the Lord." The Hebrew word which is translated "swift beasts" in the English version is [7] (kirkaroth) and occurs only this once in all the Bible The roots of the word are found in 2 Samuel ri., 14, where it is applied to the swaying danc of David, and in the common Hebrew word for furnace. Hence the derived meaning, as Dr Mendes tells me. "a swaying furnace." For the English rendering there is n justification whatever in the sense of the Hebrew word in the text. Some propose to translate it "dromedaries:" but the same prophet only a few chapters before (Ix. 8), uses a totally different word, the ac epted equivalent of which is "dromedary." It is certainly neither camels nor asses, for there are well-known Hebrew words regularly used for these. When the English translation was made in King James's time there was no word to express the Hebrew in this passage; but what more accurate epithet could be applied to a railway locomotive than to call it a awaying furnace? And what more accurate term could the prophet use to describe what he had seen in his vision of the return of the Hebrews by all kinds of conveyances, among them one which he had never beheld in all his experience, but which "swayed" and carried fire? What a picture sque word to describe a train or locomotive in rapid motion!

In passing through the mountains between the plain of Sharon and Jerusalem, the scenery is fine and interesting, though nowhere very extraordinary. In November the mountains were generally red and bare, though wherever there was moisture the grass was green, and the olive trees still bore their foliage. There are frequent terraces also along the sides of the hills, and vineyards are planted thera. In a good season there ought to be a good crop of wine in the country. But it is not a fertile country by any means, any more than it was in the days when Abraham was obliged by bad crops and short supplies to

so down to Egypt to escape starving.

The thoughts and emotions which naturally belong to one's arrival at a spot which has played in the history of mankind a part so tremendous, are not much promoted when we reach the Jerusalem Bailway terminus and take in the spectacle which, opens upon our

eyes. As we gaze around, nothing that we secredness. The station buildings are new, and we see new buildings, both finished and unfinished, with various evidences of modern activity and progress, upon almost every height that rises in the range of vision. All is noise, bustle, and confusion: and, unless the traveller has the good fortune to be under the protection of Mr. Cook—and we here re-cord our conviction that for travellers in the East the establishment which bears the name of Thomas Cook & Son is an unmixed blessing -he may even be stirred with fear for his per-sonal safety in the disputes of eab drivers and hotel agents for the possession of his person

and luggage. The terminus is about a mile from the principal western gate, known as the Jaffa gate, which leads through the walls into the ancient city. I have seen it alleged in some ewspaper that the terminus is in the valley of Hinnom, but it is a mistake. The valley of Hinnom bounds the western and southern lines of the city wall; but between it and the rallway there is a ridge of land whose name I do not remember; and as we cross it in driving toward the town, we look down into that part of the valley where of old the pigus King Josiah "defiled Tophet, which is in the valley of the children of Hinnom, that no man might make his son or his Jaughter to pass through the fire to Moloch;" and where long afterward.

tion or dental. The place of the crucifixion and burial of Christ, as the great body of Chris-tians have believed for fifteen hundred years, is marked by the Church of the Holy Sepulohre; but, apart from the Roman Catholica, the orthodox Greeks, and the Armenians, the majority of Christians would seem to have fixed their faith upon a quite different quarter outside of the present city wall. It is true that few scholars express themselves upon this subject with the vehemence employed by the late Mr. Laurence Oliphant. He avers that "it has now been proved to a demonstration that. wherever the tomb in which Christ was laid after his crucifixion may have been, it could not have been in the cave over which the gorgeous edifice called the Church of the Holy Sepulchre now stands." The same writer declares that "the Jerusalem of the present day, the holy city of the world par excellence, contains within its walls more sacred shams and impostures than any other city in the world." It is evident that much study in this direction cannot lead to that reverential and prayerful spirit in which any person of Christian education must naturally approach the place where he believes the Redeemer of the world was laid after his execution; and we turn with pleasure from such skepticism to the opposing utterance of such an authority as Mr. William C. Prime. He is a Protestant, understands the question thoroughly, and is familiar with the views of all



which are in the valley of the son of Hinnom. o cause their sons and their daughters to pass through the fire unto Moloch."

As we leave this ill-famed ravine and turn toward the east, the lofty wall of Jerusalem and the massive towers of the citadel are immediately before us. We are on the outer slope of Mount Zion, the sanctuary and the abode of David! The ponderous blocks which form the lower strata of the wall. might have been shaped and put in place by some prehistoric race of gianta. More than almost anything else to be found around Jerusalem, or within, this wall bears an appearance of great antiquity. We can easily believe that its foundations were aid in the time of David, though its upper portions are unquestionably modern. The ooks vary. One says it was the work of Sultan Suleiman in the sixteenth century; another that it was erected much earlier; and my guide, most intelligent and well-informed Jew of Hungarian origin, told me it was built by the Crusaders after they had got possession, for the purpose of protecting the inhabitants against the rascally Arabs. who would ride up in small parties, rob some rich family, and be off with their plunder before anything could be done to stop them. But, however this may be, the wall, from sixteen to twenty feet in height, fully encloses the town; and, although it could soon be knocked to pieces by a ten-pounder cannon, it stands in good order, solid enough for all peaceful purposes, and perfectly sepa-

rates the city from the country about it.

While you are gazing at the old wall, your carriage moves along, and presently you find yourself stepping out at the door of your hotel, and it is on Mount Zion!

Beautiful in elevation, the joy of the whole earth, Is Mount Zion, on the sides of the north, The city of the great King!
Welk about Zion, and go round about her:

Mark well her bulwarks, Consider her palacest That ye may tell is to the generation following. For this God is our God forever and ever: He will be our guide even unto death !

Tell the towers thereof

HI. The City Itself.

As we get a complete view of Jerusalem and begin to understand it the first impression is surprise at its evident prosperity, due, as we presently understand, to the sums of money spent by the great and increasing mass of pil rims who habitually resort there; and then we are even more surprised at the smallness place. It can never have been what would be called a large town; and Dr. W. M. Thomson, the author of "The Land and the Book," who examined the question very care fully some fifteen years ago. is convinced that in the time of its greatest glory it was never much larger than it is now. The actual pres ent length of the wall which encloses the city secording to Dr. Thomson, is about two miles and a half, measuring the whole of the four sides; and the greatest length which he attributes to it in ancient times is a mile and a half from north to south, with an average breadth of half a mile from west to east, making the enclosed area something like 210 or 215 acres. Josephus also gives the total measurement of the walls pefore their destruction by Titus, at thirtythree furlongs, or a little over four miles Roughly speaking, then. Jerusalem in its highest aplendor was not larger than the area of the Central Park below the reservoir. Moreover, this limited space has always been diminished by the extent of the area levelled and walled, set spart of oid for the Temple, and still held sacred by the Turkish authorities against the erection of ordinary buildings. This area contains. I should suppose, from thirty to thirty-five acres. It is the one conpicuous green spot in Jerusalem. It is covered with grass and adorned with trees; and the only buildings on it are the glorious and beautiful Mosque of Omar, the Mosque of Aksa. and one or two other dependent structures.

The present population of Jerusalem is not far from 40,000, and more than half are lews. They live in a separate quarter of their own, as do also the various divisions of Christians, as the Armenians, the Greeks, and the Protestants. All these quarters are densely built, with narrow and irregular lanes for streets, but the prevailing prosperity does not seem to reach the abodes of the Hebrews The indications are all of extreme poverty. A synagogus was pointed out bearing an scription showing that it was the gift of a Paris tothschild; but its mean appearance and unattractive surroundings bore no suggestion of critical refinement in the congregation The articles of food set out for sale in the petty ittle shops were often squalld and repulsive We came so often upon spoiled salt fish among the stores exposed by the venders, that we concluded it must form a regular element of diet in the quarter. There was no visible sign of industry by which the people might earn their living; and no one need be surprised to learn that in various parts of the world, the well-to-do and charitable Jews are regularly called upon to contribute to the support of

their pauper brethren in Jerusalem. We hate to say a word that may discourage any one's search after knowledge; but we must advise our readers who are preparing to see Jerusalem, not to read too many books of modern exploration and criticism, for fear of osing all faith in the holy places where the remembrance of the founder of the Christian religion is most religiously preserved. This modern criticism, conducted in considerable part by men as plous as they are sarned, has put into dispute almost every spot of importance in the history of the sacred city. Excepting the site of the Temple and the Mount of Olives. I don't think there is a single locality which remains free from ques-

fren of Judah "built the high places of Baal. subject; yet he believes in the genuineness of the Holy Sepulchre. "Critical scholars and learned men employed in investigating the topography of the Holy Land," writes Mr. Prime, "had no doubt of its authenticity in the beginning of the fourth century: no one, so far as we know, thought in that age of disputing the fact, but all men acknowledged its truth; it is not doubted by any one that this is the locality in which those learned men placed their confidence. It having been well pre served from that time to this."

But, whatever the attitude of the mind to ward these questions, it is impossible without deep emotion to observe the throngs of pil grims from east or west that daily visit the

Church of the Holy Sepulchre. We were there | hasten to bestow upon it.

ENTRANCE TO THE CHURCH OF THE HOLY SEPULCHRE

one morning when a company of Russians, sev-

eral hundred in number, as we were told, came

to make their devotions at the shrine. They

were humble people, men, women, and youths;

but the intensity and sincerity of their feeling.

as they prostrated themselves to kiss the

stone pavement in front of the sepulchre, no

language could exaggerate. The canker of

loubt and the infection of irreverence had

never touched their honest and faithful souls.

How much more enviable they appeared there

ontemns and the scoffer who jeers at their

The Church of the Holy Sepulchre was first

built by the Empress Helena, the mother of

Constantine the Great in the first half of the

fourth century. Two hundred years later it was burned by the Persians, but was soon

built up again. In the tenth century it was

THE CHAPEL OF THE HOLY SEPULCHES.

twice badly damaged by fire, and in the begin-

ning of the eleventh century it was injured

and desecrated by the Mohammedans. Finally in the twelfth century the Crusaders restored

it; and, although it has been repeatedly injured by hostile attacks and by acci-

dental conflagrations, much of the origina

features is still preserved. Around it and

opening into it the Catholics, the orthodox

Greeks, the Armenians, and the Copts have

charels of their own; and of these that of the

in their devout prostration than the skeptic who

simple, unquestioning belief!

Near the chapel of the sepulchre, and within

the enclosure of the church, the visitor is also

permitted to examine the place where Chris

was nailed to the cross, and the socket in the

rock where the cross was erected. Close by in another chapel is the place where the vest-

ments of Christ were divided; another chape

is said to stand over the spot where the crown

of thorns was put upon Him: and in another

The skeptic will not admit that these things

are true, or that there is any sanctity in the

places that inspire the believer with awe and

wonder. But for the pious pilgrim, what subjects of religious meditation and holy cestas;

are offered in such relics and such traces o

the Saviour's very footsteps! No wonder that

the whole Christian world is drawn to Jeru-

The criticism which denies the genuineness

of all these remains and rolles in and around

the Church of the Holy Sepulchre, rests upon

the argument that this part of Jerusalem was

included within the walls of the city at the

time of the crucifixion, and that, accordingly,

Christ could not have been put to death there

since it is certain that the place of execution

was without the wall. The same argumen

would overthrow the belief. which has also pre-

valled for centuries, that it was through the

street known as the Via Dolorosa that the

Divine Victim was led from the tribunal of Pilate to the place of death. This street is

perhaps half a mile long, and it is everywhere

in close proximity to the present outer wall.

Fourteen stations marked with tablets appear

to show the path followed from the place o

condemnation to the place of execution; and of these, seven or eight are in the Via Dolorosa. At one of them the cross was laid

upon the shoulders of Jesus: another is at

the spot where he is said to have fallen, under

that burden; at another he met his mother

at another Simon of Cyrene took the cross from

him; at another he paused to speak to the

women who accompanied the procession; and

last five stations are in the church and the

But, if it be true, as the so-called higher

critics now maintain, that the crucifixion took

place, not on the site now marked by the Holy

Sepulchre, but on a hill at a short distance out-

side of the Damascus Gate, it must follow that the Via Dolorosa and its stations cannot have

been the line of march which was followed or

that tremendous day. We will not attempt to

consider this controversy at any length, much

less to express a decision respecting it. It is

mough for our purpose to say that for fifteen

hundred years the Christian Church almost

at another it is said that he fell again.

various chapels.

salem by tens of thousands.

the impress of His feet is shown in the stone

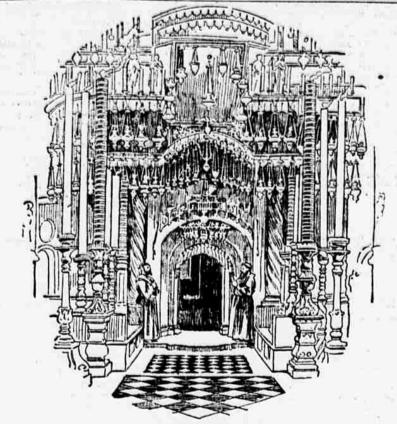
Greeks is by far the most ornate and magnifi-cent. To its own chapal each one of these par-ties has, of course, an exclusive right: but the use of the central church for religious services s allotted to each in its order, and for tain time of the day; and a guard of Turkish soldiers is constantly present within the outer door of the church to enforce this order and to keep the different kinds of Christians from disturbing the public peace by contentions for

unregulated possession of the church.

The Chapel of the Holy Sepulchre is a small structure of polished stone in the rotunds of the church, under the high vault of its roof. Fifteen lamps are kept burning in this chapel: five belonging to the Greeks, five to the Catholics, four to the Armenians, and one to the

sject it would be to change Jerusalem from a nome and centre of unquestioning faith into a heatre of disputation and uncertainty.

Turning from the Vta Delorosa and entering into a street proad anough for a carriage, which leads across the city toward the south, we ome to a high-vaulted passage two or three hundred feet long, with shops on each side of ht. through which we proceed to the stairs that ascend to the ancient platform of the Temple. It was out of this entrance, as the tradition tells us, that "He cast out all them that sold and bought in the Temple, and overthrew tire tables of the money changers and the seats of them that sold doves; and he saith unto them It is written, my house shall be called a house of prayer, but ye make it a den of robbers."



THE ENTRANCE TO THE CHAPEL

Copts. The sarcophagus in which the Lord is believed to have rested, is fitted with a cover of polished stone, perphyry, we think, and this covering is believed by most visitors be the sepulchre itself. It, is constantly worn away by the kisses of the faithful, and has to be replaced every few years. The same is the case with the manger at Bethlehem, where, as the Gospel tells us, Christ was laid as an infant; and that, too, lasts but a little time, so fervent and so constant are the kisses which plous believers

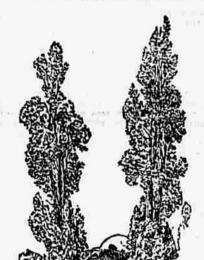
A few steps and we mount to the open place where the Temple formerly stood. It is per-haps ten feet higher than the level of the city on the west; and on the past a substantial wal separates it from the Valley of Kedron, beyond which we behold the trees of Getheemane and the Mount of Olives. On the south a much more massive wall, which completes the quadrangle toward the Valley of Jehosaphat and Hinnom, is undoubtedly a remnant of the foundations which sustained the Temple of Herod; and a considerable portion of it may even date from the Temple of Solomon.

As we have already said, the principal structure which stands upon this historic plateau. is the Mosque of Omar, named after the first Moslem conqueror of Jerusalem, although it is far from certain that he was concerned in building it. But, at any rate, it is one of the most sacred places known to the Mohammedan religion. It is only second in sanctity to th



OLD TREES ON THE TEMPLE PLATEAU.

Mosque of the Kaaba in Mecca itself. More than this, it is one of the most beautiful among religious edifices, not from its magnitude or from any peculiar genius in its construction. but from the extraordinary charm of its decoration within and without. It is in the shape of an octagon, with each side measuring sixtysix feet long. The outer walls are divided by



that they could easily be read from nome distance below, setting forth verses from the Keran adoring and praising the Most High. This frieze was not yet finished as much as half way around the octagon, when we in-spected it in November; and it looked as if it formed a part of the original design, which they just now had the means to execute. When it is done, it will add very greatly to the dignity and solemnity of the mosque.

The Interior of this famous house of worship bore to the full that appearance of high prosperity, which we had noticed elsewhere in Jerusalem. The mosaics which beautify the oof, seemed almost as brilliant as those of St. Mark's itself, though far less elaborate. The leanness of the house was perfect, and every inch of the floor was carpeted with rugs of ex quisite taste and richness. When the priests came forward to welcome us within the doors, we could tell them without exaggeration that we did not know even in Christendom, another temple of religion more faultless in itself, more worthily cared for, or more beautifully maintained.

In the centre of the mosque stands the Holy Rock, the one thing in Jerusalem about whose antiquity and identity controversy seems almost impossible. The traditions attached to it are innumerable. Abraham and Melchis-edec sacrificed burnt offerings upon it; it was here that Abraham was prevented by the angel from killing his son Isaac; here David established the ark of the covenant; here above the rock was raised the altar of burnt offering in the Temple of Solomon; here, according to the Moslem tradition, was written the unspeakable name of God, which Jesus alone was able to read; hence Mohammed ascended to heaven; at the Last Day the Kaaba from Mecca will be brought here, and then the final trump will sound and the dead will be brought to judgment. The rock is of irregular natural form. It is more than fifty feet long and forty feet wide, and channels are shown in it through which the blood of the sacrifices is said to have flowed away. How David became possessor of the place is recorded in the Second Book of Samuel: And God came back that day to David and

said: 'Go up and rear an altar unto the Lord in the threshing floor of Araunah, the Jebusite.' And David, according to the saying of God, went up as the Lord commanded. And Araunah looked and saw the King and his servants coming toward him; and Araunah went out and bowed himself before the King on his face upon the ground. And Araunah said: "Wherefore is my Lord, the King, come to his servant?' And David said: 'To buy the threshing floor of thee, to build an altar unto the Lord, that the plague may be stayed from the people.' And Araunah said unto David: Let my Lord, the King, take and offer up what seemeth good unto him. Be hold Nie oxen for the burnt offering, and the threshing instruments and the furniture of the oxen for the wood; and all these. O King, doth Araunah give unto the King.' And Araunah said unto the King, 'The Lord, thy God, accept thee.' And the King said unto Araunah: 'Nay, but I will verily buy it of thee at a price. Neither will I offer burnt offerings unto the Lord my God which cost me not ing.' So David bought the threshing plough and the oxen for fifty shekels of silver. And David built there an altar unto the Lord and offered burnt offerings and peace offerings. So the Lord was entreated for the land, and the plague was stayed from Israel.'

XII.

Bethlebem and Bothany.

Bethlehem, revered of all Christians as the birthplace of the Saviour, lies six miles west of the citadel of Jerusalem: and Bethany, where He loved to withdraw from the crowd and find rest in the society of near friends and disciples, lies about two miles to the east. The most hasty stay in the Holy City must include a visit to each of these places.

The road to Bethlehem is smooth and pleas-

Moses Monteflore of London. Christians, Jews and Mohammedans all agree in venerating the mediaval structure, which stands here in the place of the pillar or pyramid of twelve rade stones corresponding to the twelve tribes of Issael, that marked the spot in the most aneient times. Col. Wilson says that no doubt has ever been raised respecting this grave; get as we open our incleker beside it, we res hat "upon many grounds it is impossible that Rachel can have been buried here!

Bethiehem is a very picturesque hill town Thirty years ago the most intelligent visitors estimated its population at 3,000, but now our eareful Baedoker puts it down at 8,000, with scarcely any Mohammedans among them. It has shared the activity and the progress which have visited this entire region. The houses are uniformly of stone, and when we sought to approach the great Church of the Nativity. we found the principal streets torn up in the precess of laying down sowers, and were obliged to get down and go on foot, The church is a vast and complicated pile of buildings, the Latins and the Armenians having constructed chapels and monasteries about original edifice, which is in the hands of the orthodox Greek communion. Here, as in Jerusalem a guard of Turkish soldiers constantly attends in the entrance of the church to keep the disagreeing sorts of Christians out of violent quarrels with each other. The church dates back to the first half of the fourth century. The architecture of the inbut some of the attached chapels are crowded with crucifixes, lamps of gold and silver, pletures, and tapestries that bewilder the ere with their variety and splendor.

With lighted tapers in our hands we doseended to the Chapel of the Nativity. It was originally a cave, and a staircass of perhaps fifteen steps leads down to it. As we entered, we found the chapel occupied by the vesper service of a brotherhood of Franciscan monks. The Superior, a majestic old man, was officiating at the altar, and the freternity, men of all ages, knelt upon the marble floor. The music they sang was noble, and the spirit of devotion that filled the scene was irresistible. Fortunate, indeed, are the pilgrims whose few hours in Bethlehem are made memorable by an accident so delightful. as was our presence at the vespers of the good Franciscans.

While Bethlehem more than met our expectate tion. Bethany rather proved a disappointment. It is an insignificant and decaying little hamet, lying on the eastern slope of the Mount of Olives, and its few hundred people are all Moslems. To go there, the most convenient method is to drive from Jerusalem. After you reach the points known as the grave of Lazarus and the house of Mary and Martha.you leave the carriage, and make the rest of the journey. over the Mount of Olives on donkeys. At the western foot of the Mount you visit the Garden of Gethsemane; and then you take your carriage again to return to the city.

While we know that Bethany was a favorite place of retirement with Jesus, there is no evidence to convince us that one or the other of the two places pointed out by popular tradition, and by the guides who conduct strangers, was habitually resorted to by Him; and no religious communion has adopted either of them as sacred and authentic. Yes as a whole Bethany is indisputably connected with many of the most intimate and impressive occurrences of the Gospel history; and as we pass slowly up its winding and neglected alleys upon our donkeys, with the beight of the Mount before us, and the close autumn sky of Syria above, the mind is fre resistibly carried back through the nineteen centuries; and the persons and events of the ancient days seem to the fancy, and almost to the eye, to be there again all real and living. And so we move forward to the great Rus-

sian church on the summit, with the wonderful outlook from its porch upon the distant, valley of the Jordan, and the blue strip of

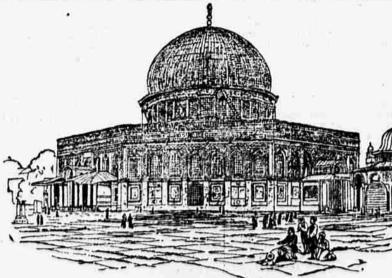


THE SHEPHERDS' FIELD, SEEN FROM BETHLEHEM.

ant, and objects of extraordinary association | the Dead Sea which it reveals, and beyond Toward | all the mountains of Moab, with the peak of the southwest we behold the sunny fields which formed the scene of the lovely idyl of Ruth and Boaz, the most charming story of Hobrew literature. In the same direction is the Cave of Adullam, where David, fighting man and Captain, but not yet King. had a refuge while the Philistines held his native town; and we know that toward the northwest, though invisible to us as yet, lies the valley where tradition tells us is the very field in which the shepherds were "keeping watch by night over their flock. And an angel of the Lord stood by them, and

Nebe, whence Moses beheld the Promise Land which he might never enter. And then mounting our donkeys again, we go down the western slope. There Jerusalem is before us and the mountains of Ephraim that plose in the panorama upon the west, while at the foot is the garden of Gothsemane with its bowed and venerable cypresses whose age is counted by thousands of years, av . there is the gentle and engaging old Italian monk who tends its flower beds and binds up packages of seeds for strangers to carry away. And as he receives the douceur that is reached oward him. "It is for the poor?" he says: "Is is not given in payment?" In all the world there is no other spot that

so affects the thoughts of the visitor, nor any human narrative that can touch the hears with such infinite pathos as this of the Evangelist: "And they come unto a place which was named Gathsemane; and he save eth unto his disciples. Sit ye here while I pray. And he taketh with him Peter and James and John. and began to be greatly amazed and sore-troubled. And he saith unto them. My soul is exceeding sorrowful even unto death; abide ye here and watch. And he went forward a little, and fell on the ground, and prayed that if it were possible, the hour might pass away from him. And he said. Abba, Father, all things are possible unto thee; remove this cup from me: howbeit not what I will, but what thou wilt. And he cometh and findeth them sleeping and. saith unto Peter, Simon, sleepest thou? Couldst thou not watch one hour? Watch and pray that ye enter not into temptation; the spirit, indeed, is willing, but the flesh is weak.



THE MOSQUE OF OMAR.

a moulding or cornice which separates them into a basement sixteen feet high covered with marble, and an upper story twenty feet high. covered entirely with Persian tiles of many colors, most delicate patterns, and splendid lustre, producing altogether an effect of sur-prising fascination. Nothing could be compared to it, except perhaps a gigantic kaleido-scope displaying an endless succession of gorgeous gems and dazzling brilliancy. When you stand near enough to distinguish the tints and the patterns of the tiles, you are absorbed in a delight such as you never felt elsewhere; and if you stand too far off to see so minutely, the effect is that of an infinitely soft and ever-varying rainbow. Yet there is no uniformity in the patterns or

colors of the tiles, though the whole of each panel is covered with the same color and the same pattern. The tiles themselves are in the very highest style of Persian art, made, I should suppose, not later than the thirteenth fourteenth century, when this branch o keramics was carried to a perfection and a splendor in Persia that have not been attained elsewhere. Accordingly, this part of the mosque must have been decorated some eight or nine hundred years after the structure of the building had been completed, if indeed we may say that it is completed yet. In November we saw men at work putting up over the tiles which adorn the outer wall, a frieze of other tiles likewise Persian, each of them two feet or thereabouts in height, of an indigoblue lustre, and bearing raised white Arabic letters, also about two feet high, and so plain

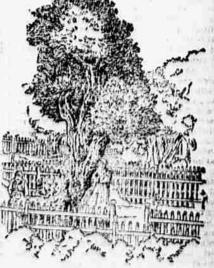
the glory of the Lord shone round about them and they were sore afraid. And the angel said unto them Be not afaid; for behold I bring you good tidings of great joy, which shall t



THE CAVE OF ADVILLAM. to all the people: for behold, there is born to you this day in the city of David a Saviour

which is Christ the Lord." As we drive quietly along, the road passes almost within touching distance of chel's sepulchre in the border of Benjamin at Zelzah." and we stop to gaze at the monument where the mother of Israel was laid to rest four thousand years ago. It is no longer in fecay; having been repaired and made clean

and seemly through the liberality of the late



ANCIENT OLIVE TREES.

And again he went away and prayed, saying the same words. And again he came, and found them sleeping, for their eyes were very heavy, and they wist not what to answer him And he cometh the third time, and saith unto them, Sleep on now and take your rest; it is enough: the hour is come; behold, the Son of man is betrayed into the hands of sinners Arise, let us be going: Behold, he that be trayeth me is a hand!"

unanimously adhered to this belief; and that to